



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in theory if not in practice, by most liberal-minded men and women. The most interesting part of the commentator's task is to show the relation of her subject's views to the general doctrine of Natural Rights, to the ideas of Godwin, and to the whole Radical and Rationalist movements. The chapter, however, on her relation to the Socialists seems to us rather thin and far-fetched. It does not amount to much more than saying that Saint-Simon and other early Socialists did in fact preach female emancipation, and that Mary Wollstonecraft felt the wrongs of the poor as of women and desired that they should be set right.

The book, as the author explains, is an enlargement of an Inaugural Dissertation written as part of the examination for the doctorate of Philosophy in Bern University, and it bears traces of this origin. The style, though careful and generally correct, is cumbrous, and suggests German influence if not a translation from the German. A chapter on the reception of Mary Wollstonecraft's work in Germany discusses at length her influence on authors little known in England. Lastly, there is something German about the conscientious and laborious care with which the commentator has analyzed her subject's arguments and has endeavored to trace every influence which moulded it, as well as in the painstaking which has furnished the book with an analytical table of contents, as well as with an index.

ELEANOR RATHBONE.

GREEN BANK, LIVERPOOL.

GLIMPSES OF MODERN GERMAN CULTURE. By Kuno Francke, Professor at Harvard University. New York: Dodd, Mead & Company, 1898. Pp. 233.

Modern Germany, through her rapid development during the last thirty years, has become the classical land of the struggle between modern and classical conceptions and institutions in Europe. All the contradictory tendencies which produced the conflicts of modern European life have assumed there a more typical and even dramatic form than in any other country. Conservative and reactionary forces, while still alive and powerful, have provoked in Germany the strongest reformatory activity. For this reason every department of public life is pervaded by a spirit of war-to-the-knife for freedom, social and economical, as against patriarchal forms of government; so the only possible stand-point, even for literary criticism in behalf of contemporary Germany, is the social one.

Professor Francke in his recent book gives a very complete account of the different manifestations of this situation. Although written at different times and each without regard to the other, the essays of his "*Glimpses of Modern German Culture*" form quite a unity, not only on account of the underlying fundamental convictions,—the same as in the author's well known and valuable book on "*Social Forces in German Literature*,"—but also for the almost encyclopædic diversity of subject matter. And if written under the fresh impression of the moment, they "disclaim explicitly the sober impartiality of second thought," they preserve the vividness of this very moment and its emblematical value. Impressions of the literary movement, which in Hauptmann's and Sudermann's and other works gave an artistic form to the claims of modern life, are interestingly related. Vivid and thorough statements of social life under its various aspects are given in the sketches dealing with university institutions (the Leibniz day of the Berlin Academy of Science), or with matters of wider and more general consequence (the Socialist situation; the conflicts of modern Germany, and impressions of industrial and patriarchal Germany). Although the author himself belongs to the elder generation, and is never blind to the greatness of the past and its representative men (as in his splendid chapter, Bismark as a national type), his position is emphatically for the champions of that "real struggle for civic freedom" whose beginning he thinks not far from us.

The book is an interesting contribution to what may be called descriptive sociology, and to be highly recommended to the student of contemporary European life in its social and artistic manifestations.

ALBERT HAAS.

BRYN MAWR COLLEGE.

THE COMING PEOPLE. By Charles F. Dole. New York and Boston: Thomas Y. Crowell & Company, 1898. Pp. 209.

"The Coming People" is the title of an attractive little volume containing twelve brief essays on current problems of thought, dealing chiefly with those that have a social and ethical bearing. The author starts out with the beatitude, "Blessed are the meek: for they shall inherit the earth," as his text, and interprets this to mean that by a process of natural, ethical, moral, economic, and social law, goodness and gentleness are destined to become supreme